PASTORAL LIFE

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A PUBLICATION FOR PRIESTS

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VOL. 1, NO. 2 March-April, 1953

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Editorial Statement

PASTORAL LIFE is intended principally as a pastoral aid for priests, and designed to focus attention on the practical problems of their ministry. We cherish the hope of offering matter-of-fact treatments of subjects in the forefront of the pastor-of-souls' mind. We feel this challenging aim is best achievable by welcoming and soliciting original contributions from members of the clergy proximately concerned with such problems. Even though such offerings may occasionally lack in literary consummativeness, they will more than make up for it in vitality and down-to-earth practical realism.

As a matter of general norm, we do not purpose to come to grips with theoretical and abstract phases of dogma, moral or worship. If exceptionally such entries should find their way into these pages, it would be on the assumption that the articles supplement in some definite way the general aims of this bi-monthly.

We confine ourselves to no specific field directly or indirectly concerned with the priest's ministry. We claim no exclusive mission for the issuance of PASTORAL LIFE. In many respects it will bear no eminent distinctive feature. In a certain sense it may even seem repetitious, trespassing stampeded ground of noted authoritative "Reviews"—which PASTORAL LIFE is not. Nevertheless, we endeavor to make it a distinguishable auxiliary in the busy everyday life of the priest.

At the same time, we do not beg your lenience of judgment for ever digressing from our chosen path; nor do we preclude helpful suggestions to bring this periodical more serviceably within the scope of its publication.

We undauntedly, yet cordially, beg your trust in this new venture.

THE EDITOR

Questions Most Often Asked by the Clergy About

The Society of St. Paul

What is the specific work of the Society in this country?

The use of modern communications—press, radio, film, TV—for saving souls. Members avail themselves of any or all of these means by adequate and lengthy technical preparation.

Is the Congregation engaged in any particular phase of this work today in the U.S.?

Yes, the press and film—though rather limitedly. By way of some statistics, about 12 new titles were published and an equal number of films purchased in 1952. This does not include the shoestring launching of **"Pastoral Life"**, strictly without fund or direct solicitation.

Is membership in the Congregation restricted to any particular nationality?

Emphatically not. Established in this country by self-sacrificing Fathers from Europe, it is destined to become as part of the American scene as any other religious institute first ventured on these shores many more years ago. It is needless to state that prospective candidates of any and every extraction are heartily welcomed to join the ranks.

Do the Fathers engage in any parochial ministry?

Yes, in so far as their services are requested by the Hierarchy for weekly assistance in parochial work. They do not usually administer parishes, however.

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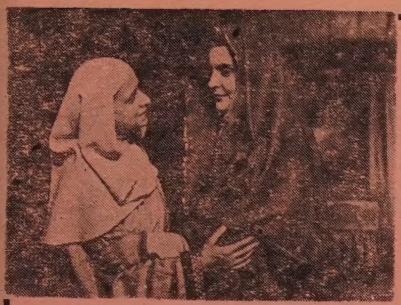

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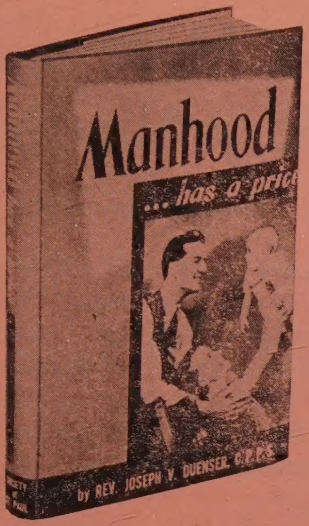

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PASTORAL LIFE

VOL. I, No. 2 March - April, 1953

The Priest And the Family Apostolate

Rev. Edgar Schmiedeler, O.S.B., Ph. D.

Director Family Life Bureau, N.C.W.C.

WHAT is the family apostolate? It is the organized effort of the Church to protect the family, on the one hand, against the many and vicious attacks upon it in our day, and on the other to lift it to ever higher and higher heights. Even that simple definition shows clearly that the priest must play a leading part in its work.

It cannot be questioned that the family in our day has been played down. Its hardships have been overemphasized. Its great compensations and values have been overlooked. Its profound dignity has been rejected. Time and again has motherhood been ridiculed. And, as Pope Pius XI said in his encyclical on **Christian Marriage**, referring to the errors and vices that have come to characterize the sacred union of husband and wife in our times, "The sanctity of marriage is trampled upon and derided."

This called for counter measure. The family had to be played up again. Its high importance had to be reemphasized. The profound dignity of Christian marriage had to be taught anew. God had to be

Besides directing the national Family Life Bureau at the N.C.W.C. headquarters in Washington, D.C., *Father Schmiedeler* is author or numerous articles, pamphlets, and books on the Christian family apostolate in the United States.

reinstated in the family circle. The home had to be made, as of yore, a church in miniature.

In all this the place of the priest should be quite obvious. And yet, an occasional reminder or two for him might not be out of place. Furthermore, some detailed suggestions about what he might do, or even descriptions of what is being done, might also be helpful to him.

VERY IMPORTANT is it, first of all, that the real spiritual aspects of Christian marriage and the family be kept before the people. Because of the naturalism around them, these can hardly be overemphasized. Happily, we have considerable literature in this field today that both clergy and laity can find very helpful and useful. Nevertheless, let us also set down here at least a few of the main items in this field.

Passing up the fact, rather faithfully taught in classroom and pulpit, that the basis of the Christian family is Christian marriage — the sacrament of Matrimony — let us turn for a moment to another highly important fact, one that is perhaps not so faithfully taught. It is this: Christian marriage is a replica in miniature of the Mystical Body of Christ. One basis of this singular and even astonishing doctrine is the fifth chapter of St. Paul's Epistle to the Ephesians. The great apostle of the gentiles there points out that the union of husband and wife in Christian Marriage is a symbol or representation of the sacred union of Christ with His Spouse, the Church. Particularly pertinent are these words: "Let wives be subject to their husbands as to the Lord, because the husband is head of the wife as Christ is head of the Church." And again: "Husbands love your wives, just as Christ loved the Church and delivered Himself up for her that He might sanctify her."

Pope Leo XIII, referring to these words in his encyclical on **Christian Marriage (Divinae Sapientiae).** brings out clearly the following implications thereof: the Christian husband represents Christ in the family; the wife in the Christian home represents the Church. Here are the words of His Holiness: "Since the husband represents Christ and since the wife represents the Church, let there always be both in him who commands and in her who obeys, a heaven-born love guiding both in their respective duties. For the husband is head of the wife as Christ is head of the Church."

It can be said, then, that in its entirety this chapter of St. Paul, the fifth to the Ephesians, implies that the Christian family, based on Christian marriage, is a miniature replica of the Mystical Body of Christ. The husband and father is the head of the body and repre-

sents Christ. The wife and mother is the body itself, and represents the Church. The children are the members of the body and represent the faithful. If that superb teaching were really grasped by Christian spouses, if the great dignity that is inherent in it were really appreciated by them, it would seem inconceivable that the "heaven-born love" of which Pope Leo spoke would fail to blossom forth into full bloom. As the teaching obviously implies, the husband should love his wife as Christ loves the Church; the wife, in turn, should love her husband as the Church loves Christ; and by the same token the children should be guided in their love for their father and mother by the love that the faithful have for Christ and His church. Such love will bring untold joy and happiness, and profoundly integrating unity and harmony into the family circle.

Priestly Office of Christian Parents

HIGH indeed are the offices implied in this honored position of Christian spouses. One of these, Pope Pius XII distinctly pointed out in his encyclical on the **Mystical Body of Christ.** There he noted that the sacrament of matrimony implies a solemn consecration of the married partners to a joint teaching office in the Mystical Body of Christ. "Through matrimony," he said, "in which the contracting parties are ministers of grace to one another, provision is made for the external and duly regulated increase of Christian society, and what is of greater importance, for the correct religious instruction of children, without which the Mystical Body would be in grave danger."

There is hardly any mistaking the meaning of these words. Fathers and mothers have the high and honorable office of teaching their children, of instructing them in their religion, of putting before them the truths of God and the things of God. That is to say that, through the sacramental union of husband and wife He has made provision, as the encyclical puts it, "for the correct religious instruction of children, without which the Mystical Body would be in grave danger." Needless to say, it is highly important that parents grasp this profound dignity of their high and noble office. The very safety of the Church depends in a measure on the manner in which it is fulfilled by them. Here we have indeed, as a learned theologian has put it, "the lay priesthood in its most glorious form."

Nor is that the only honored priestly office of Christian parents. As members of the priesthood of the faithful, as representatives respectively of Christ and of the Church, they must, besides teaching their children religious truth,

also be mediators for them with God; that is, they must pray for them, they must intercede for them. So, too, must they help them in the work of their sanctification. These are all high offices indeed and it should be unnecessary to add that they are offices that demand a genuine spirituality, a sound and deep personal holiness on the part of the fathers and mothers. Each additional degree of union of their souls with the Creator, each additional stride that they take on the path of virtue and holiness, will render them more worthy of their honored position, more powerful with God, more influential and fruitful in supernatural action on the souls of the little ones entrusted to their care.

But it is not only a question of pastors teaching these fundamentals regarding Christian marriage, and of impressing upon the minds of their parishioners their great importance. They must do something more if they wish family life really to blossom forth into full bloom. They must teach them also to make of the home an **ecclesia domestica** — a church in miniature. That is really to say they must encourage them to bring back into the home again those common religious practices which in the Ages of Faith were characteristic of Catholic home life. The following few words of Aidan Cardinal Gasquet, taken from an address he gave on "The Christian Family in Pre-Reformation England," suggest clearly what is meant here. "There was," he stated, "the constant recognition of God's sanctifying presence in the family. And over and above this," he added, "there were those common religious practices of prayer and self-restraint and mutual encouragement to virtue of which, alas, the modern counterpart of the old English home knows so little." He concluded, "On the faith of these simple and generally unlettered people there was a bloom — I know of no other word to express what I see — which perished as one of the results of the religious revolutions of the sixteenth century."

IN our own country today, those "common religious practices" are still found in some homes. But there are others, and in considerable numbers, where they are totally neglected. There are some in which they are even unknown. Here there is a great challenge for the priest. Our Catholic families must again live these religious practices in the home. Our homes must again be made churches in miniature. If they do that, they will again return to Christian family life that "bloom" of which Cardinal Gasquet spoke — a bloom that has perished not only in the English family but in the family life of our Christian western world rather generally. They may even

bring it to a fuller bloom than it has ever experienced before.

With the resurgence of the liturgy in our day, popular publications have come from the press in considerable numbers that can be very helpful in promoting simple religious observances in the home. The writer would mention, for instance, three rather elaborate booklets of the Family Life Bureau of the National Catholic Welfare Conference. They are all entitled **Your Church in Miniature** and are designated Volumes I, II and III. Those who wish to help revive these practices in the home will find these publications very helpful.

Family Liturgical Practices

BUT let us specify at least some of these practices here. Actually, there are many ways in which religion can be brought into play in home life. Prayers in common are obvious. But there are a variety of other ways. Thus, there are the sacramentals — the so-called "little sacraments" instituted by the Church. These should definitely find a place in the family circle. Many of them even have a direct relation to family life. They are a highly important means of union between the altar and the home. They are so many means for channeling from the one great reservoir, given into the Church's keeping by Christ, the living and transforming waters of the Savior.

Specifically, the sacramentals are blessings or blessed articles. They are, for instance, holy water, blessed medals and pictures, blessed candles and palm, the blessed wedding ring, the blessing we give ourselves when we make the sign of the cross. Very appealing to Catholic parents are the blessings that center in the child, the primary purpose of marriage. There is really a whole group of these, some centering in the mother as well as the child. Thus, there is the blessing for a child, the special blessing for a sick child, the blessing for mother with child. Again there is the blessing parents give their little ones — for example, before they retire in the evening. Here, too, might be mentioned the rite known as the churching of women.

Certain religious milestones are being celebrated more and more in the home again. And it is well that it is so. It is a wholesome development. Thus, the baptismal anniversary of a child of the family can be made an occasion for the family members to renew their baptismal vows, and also to explain the meaning of baptism to the child. Again, the marriage anniversary of the parents can be made an occasion for family group attendance at Mass, for the renewal of the marriage promises by the spouse, and for instilling into the

child a high regard for the sacrament of matrimony.

Another popular and wholesome practice for the home is the enthronement of the Sacred Heart. It is enjoying a considerable popularity today. The enthronement procedure is a simple matter. A picture or image of the Sacred Heart is secured and placed in a prominent place in the home. On a chosen day, preferably one when all the family members can be present, the pastor is invited to the home to lead in the recitation of the Act of Consecration to the Sacred Heart for the family, and to bless the picture and the home. This ceremony should be the beginning of a constant devotion on the part of the family members to the Sacred Heart.

There are also home devotions for the liturgical year that deserve attention. As a matter of fact, a wealth of practices are being brought to the fore again that are well suited for home use during such seasons as Advent and Lent, and on the occasion of feasts such as Christmas, Epiphany, Candlemas, Easter, and the Holy Family. The pastor may well encourage all these. The same must also be said of devotions for the family as a group in the church — for instance, family group Communion, the family holy hour, family assistance at Mass or other devotions.

Family Retreat

FINALLY, a word should be added about the family retreat. The pastor may well be interested in promoting it. This spiritual refresher has great values. It is a most promising medium for the teaching and encouraging of many, if not all of the practices mentioned in the foregoing. It focuses the attention of husband and wife, together, on the spiritual aspects of their wedded life. Emphasis in it is on the family group, and particularly on husband and wife, rather than on the individual only, as in the case with the ordinary

REPRINTS And MANUSCRIPTS

Without deviating from the announced purpose and policy of PASTORAL LIFE or meaning to be apologetic, we feel that our readers will welcome suitable reprints appearing occasionally.

At the same time, we wish to remind you, one and all, that we wholeheartedly greet original contributions for publication in these pages.

We shall, however, continue to commission manuscripts on appropriately chosen subjects from qualified clerical writers.

retreat or parish mission. More specifically, the family retreat focuses attention on the spiritual bases of married life, on the divinely ordained purposes of marriage and family life, on the rights and duties of husbands and wives, father and mothers, on the opportunities and possibilities for sanctification through Christian family living. Again, it recalls the religious practices particularly suited to the home, giving special attention to the sacramentals and devotions as they apply to family life and to the virtues that can and should be exercised, day by day, within the family circle.

One could easily go on. There are almost endless ways in which the priest can further the family apostolate. And the need for it is practically incalculable. If there is anything our sorry and sickly world needs today it is precisely deeply religious families. If there is anything our country needs, it is religious fathers, holy mothers, saintly children, God-fearing families. As perhaps never a time in history there is need that men and women who have administered to each other the sacrament of matrimony, from the grace of that sacrament, pattern their lives after those of godly husbands and wives, of saintly parents and children.

It is surely all a great challenge to any priest.

CLERICAL STUDIES

The priest should have a full grasp of the Catholic teaching on faith and morals; he should know how to present it to others, and he should be able to give the reasons for the dogmas, laws, and observances of the Church of which he is minister . . . Therefore, it is necessary that the priest, even among the absorbing tasks of his charge, and even with a view to it, should continue his theological studies with unremitting zeal. The knowledge acquired in the seminary is indeed a sufficient foundation with which to begin; but it must be grasped more thoroughly and perfectly by an ever-increasing knowledge and understanding of the sacred sciences. Herein is the source of effective preaching and of influence over the souls of others. — **Pius XI**

Laws of Eucharistic Fast; New Regulations Digested

A comprehensive, yet simplified, outline of the instruction of the Holy Office concerning the new regulations on the Eucharistic fast has been made by the Rev. John J. Danagher, C.M., J.C.D., professor of canon law at St. Thomas' Seminary, Denver.

The outline follows:

Taken from the English translation of the Instruction of the Holy Office, Jan. 6, 1953, as published in the **National Edition** of the **Register, Jan. 18.**

WATER is always permitted. It no longer breaks the Eucharistic fast. Must be water without admixture of any other element.

THE SICK: Allowed per modum potus vel medicinae verae
(after the manner of drink or true medicine)

If **real** inconvenience
No time limit before receiving Communion or saying Mass
May be used by priests, even to say Mass
The sick need not be confined to bed

FAITHFUL WHO ARE NOT SICK: Allowed per modum potus
(after the manner of drink)

If **grave** inconvenience { Enervating labor / At a late hour / After a long journey }
Up to one hour before Communion

PRIESTS WHO ARE NOT SICK TO SAY MASS: Allowed per modum potus—up to one hour before Mass

a) If Masses celebrated after 9 a.m.
b) After heavy work in the sacred ministry
c) After a long journey

BINATION OR TRINATION: Permitted at the two ablutions to use water (never breaks fast)

If wine used inadvertently, may say remaining Masses

On Christmas and All Souls'—if Mass follows one after the other—must follow the rubrics already in force

NOTES:

1) As the text is published in the **Register,** from the context, priests are not required to get the confessor's advice.
2) Others, however, for the reception of Holy Communion without fasting, must get the consent of the confessor. This may be given in the extra-sacramental forum. The confessor means a priest who has the necessary faculty to hear the person's confession.
3) All special faculties and dispensations, whether territorial or personal, heretofore granted by the Holy See, are abrogated.
4) The permissions above do not allow the taking of alcoholic liquids.
5) When Evening Mass is permitted, both the celebrant and the faithful may eat up to three hours before the beginning of Mass or the reception of Holy Communion, respectively, and may take liquids up to one hour before. During such meals it is permitted to take **in moderation** the alcoholic beverage customarily taken with meals, such as beer, wine, etc. Outside the time of meals, no alcoholic drink is permitted, and liquor is always forbidden.

—Courtesy of "The Register"

FORMS OF THE MODERN APOSTOLATE

The priest must also strive to see that the faithful have a correct understanding of the doctrine of the "Communion of Saints," and that they feel and live it. For this purpose let him zealously recommend those institutions known as the Liturgical Apostolate and the Apostleship of Prayer. In like manner, he must promote all those forms of the apostolate which today, on account of the special needs of the Christian people, are so very important and urgent. Let him, therefore, labor moust diligently for the diffusion of instruction in the Catechism, the development and diffusion of Catholic Action and Missionary Action, and, with the assistance of well prepared and trained laymen, let him increase those projects of the social apostolate which are demanded by our time. — **Pius XII**

Sure, the People Can Sing!

Dom Joel Gastineau

MILES of columns in Catholic periodicals are devoted annually to the problem of congregational singing at Mass. The layman has been castigated times without number for his lazy passivity, his sad lack of interest in active participation, his being a mute spectator when he should be up and doing. But does the lay Catholic deserve this criticism?

There is an ever growing number who vitally realize what Pius XII pointed out in **Mediator Dei**, the Encyclical on Divine Worship: "By the character which is imprinted on their souls (in Baptism) they are appointed to give worship to God. Thus the faithful participate according to their condition in the priesthood of Christ." The Mass is not the exclusive action of the ordained priest, for the Sacraments of Baptism and Confirmation give every Catholic the privilege of offering up the Mass with the priest.

Every day all over the country we see evidence that a new awakening is here. And the faithful want to express their Christian character by positive activity at Mass. They greet with open hearts any effort on the part of the clergy to further Pius X's prescription that "special efforts should be

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Father Lucien Duesing, O.S.B., of the GRAIL, St. Meinrad, Ind., writes: "In connection with the very practical scope of your publication, I thought that you'd be interested in seeing an eminently practical article on a pressing problem in the Church's worship. Perhaps you would be interested in reprinting all or a part or a condensation thereof." The reprint is in full.

made to restore the Gregorian chant to the people so that the faithful may again take a more active part in church services."

But the result in most places where both clergy and laity have been interested is that voices are not "raised to heaven in harmonious melody like the bursting of a thunderous sea"; rather the effect is that of a small brooklet that splashes a bit, tumbles and trickles. All poesy aside now, it's a fact that fifty years after the **Motu Proprio,** Pius X's pronouncement on Sacred Music, the people don't sing, not because they won't but because they can't. At least, they can't sing what we unreasonably demand of them.

TAKE a typical example. A parish with the normal percentage of "interested" members imports a "liturgical" musician to start congregational singing. The maestro arrives and, as we would expect, he is a living index to all papal and other authoritative pronouncements on the subject. He can also spot the difference between the scandicus and the salicus at twenty paces. The crowd assembles for the first instruction, and they receive a four-year Latin course in one evening or, what is just as bad, in one week, month or even year. Very properly the people are told to answer the prayers at the Dialog Mass and to sing the words of the High Mass with the sincerity and joy born of intelligence. But the power of the first Pentecost is no longer with us and we might as well recognize that there is the problem of the Latin language.

So the people are thoroughly mystified with the foreign words unless translations are assiduously consulted. Now our teacher points to a Mass in the **Kyriale** (modern or ancient notations makes no difference) and explains the haunting beauty of the Gregorian, very properly and correctly interpreting the various parts of the Mass. But the people will find this musical language of the ancient modes just as foreign to the ear as the Latin words. After all, the modes use an alphabet of musical expression that is a million miles from what we've used to hearing on the radio, in the theatre, at the bandstand. One might just as well expect to substitute without any preparation Beethoven's **Pastoral Symphony** for the bobby-soxers' "cry records." There is most definitely a problem in this model musical language.

Now the good people, those who continue coming for these instructions, thoroughly befuddled at the foreign idiom of word and melody, are introduced to the subtleties of Gregorian rhythm. There won't be too many of the congregation delighted at this complication. Everyone knows that modern audiences like to tap their feet at

regular intervals "in time" with the rhythm of a piece. Because of that fact alone, we shall have to experience the chant, years of it, before we can sense the vibrant movement of its free rhythm. This is an ever-present problem even for those of us who have sung chant for years.

The pay-off comes if, along with a sweeping prohibition of all figured music, the old guard of the choir loft are told to blossom forth in cassock and surplice and form a choir of Levites in the Sanctuary. Our over zealous instructor would be ignoring the **Motu Proprio's** recommendation of polyphony and good modern compositions, for one thing. And besides, such abrupt changes are unnecessary and, of course, unappreciated. Those who have experienced such a process as just described know that the last state is worse than the first. There is a great problem in changing anything anywhere, especially in church. The guiding rule should be: "Hasten slowly!"

THE point to be made here is: the purpose of such a program is correct, the materials used are doubtless the best, but the procedure is definitely wrong. This process takes time. The chasm between Latin and English, between the modes and modern music, between free and measured rhythm is so vast that it will take many years, a generation or two before Gregorian chant will be a living prayer again. Hasten the day, to be sure, but let's not retard that day any more by the imprudence of misguided zeal.

In order to expedite the bridging of this chasm between the Gregorian chant and the modern ear, we would suggest a sung Mass with English translation right along with the Latin, so everyone knows what he is singing. This is the first and most important consideration for participation in church. We must know what we are doing.

Then, let's have a Mass that is simple enough in melody for anyone to learn easily. And not too high for the men, nor too low for the women. In the melody it would be fine to introduce a bit of modalism so that we might find a link here between the chant and modern music.

And from the standpoint of rhythm, it is best to keep the movement very simple and direct so that everyone can join in the singing. And finally, the simplicity of the parts sung by the congregation could be offset by the interesting movement of three- or four-part arrangements for the choir.

Everybody would be happy with such a Mass sung by the choir and entire congregation alternately. If we want to comply with the program of the papal encyclicals

quickly and thoroughly, let's start by giving the people something they can sing. And with several years' diet of such music as just mentioned, our ears will be gradually opened to the chant. And then the Masses of the **Kyriale** will be loved, reverenced and sung with a generosity that befits their excellence.

Ed. Note: McLaughlin and Reilly of Boston, Mass., have published a Mass along the lines suggested in this article: *Mass of the Litanies* for the TTB and Congregation. SATB and SA arrangements in preparation. Featuring: Very simple congregation part based on melodies from the Litany of Saints. English translation for every word of the Mass whether sung by the choir or the congregation. Easy range, measured rhythm, with several changes of time signature for variety. Moderately neo-modal choir parts in the medium-difficult bracket. No director is necessary as all indications are included in the congregation's part.

ADMONITION OF ST. PETER CHRYSOLOGUS

"Be you the priest and the sacrifice of God; do not lose that which has been given to you by the authority of God. Clothe yourself with the garment of sanctity, gird yourself with the cinture of chastity; let Christ be the covering for your head; let the cross of Christ be the protection before your face; instill in your breast the sacrament of divine wisdom; constantly burn the incense of prayer; grasp the sword of the Spirit; let your heart be, as it were, an altar, which you may safely offer your body as a victim to God . . . offer Him your faith, for the chastisement of perfidy; offer Him your fasting, that gluttony may cease; offer your chastity as a sacrifice that may die; place on the Altar your piety, that impiety be put away; call upon mercy, that avarice may be overcome; and that folly may disappear, the immolation of sanctity is called for. In this way shall your body be also your victim, if it has been wounded by any dart of sin."

Pastoral Obligation Of Vocational Guidance

Rev. Charles F. McCarthy, M.M.

THIS technical description of a vocation was approved by Pope Pius X on June 20, 1912 in these words:

"In order that one may be rightly called by the bishop, nothing further is required beyond the right intention, together with that suitability which is based on such gifts of nature and grace and which is approved by such probity of life and sufficiency of knowledge as will give a well-founded hope that the candidate will be able to discharge the duties of the priestly state properly and fulfill the obligations of that state in a holy manner."

Teachers and directors of youth groups need not concern themselves with the canonical vocation. They should feel a responsibility however to be on the watch for the boy or the girl who shows evidence of possessing the character and qualities that go into the making of a good priest, Brother or Sister so that they may take pains tactfully to keep these young folks from the contamination of the world. The type of special attention they can give these youngsters is suggested by Bishop Landrieuz of Dijon, France who wrote:

This second installment by *Father McCarthy* is a continuation of his article, *The Priest and Vocational Guidance,* that appears in the Jan.-Feb. issue. It is particularly concerned with the means for fostering vocations.

There Are Vocations

Which manifest themselves: they must be fostered;
Which are not conscious of themselves: they must be awakened;
Which do not dare manifest themselves: they must be found and encouraged;
Which are in fear of being lost: they must be reassured;
Which meet with opposition: they must be strengthened;
Which are paralyzed by poverty: they must be helped financially.

A description of vocation as one young man wrote home about it may prove helpful to some:

"Every living thing," he wrote in a letter a short time before his death," seems to me to follow its vocation. The river flows to the sea, the plant germinates, the animal feeds and grows, and man lives and draws daily nearer to God. But each man walks after his own fashion. The business of one is to cultivate the soil; another, the intellect. Handicrafts supply the material wants of mankind; politics, the social. One and all gravitate towards their end, which is death, although each follows a different path. In one sense man has a free will, but he can scarcely be said to choose his career; it is almost always marked out for him. If he wanders from it, nothing but confusion is the result."

So wrote Blessed Theophane Venard, a Catholic missioner, who suffered martyrdom for the Faith in Indo China in 1861 and was beatified by the Church in 1909.

Priests, directors of clubs, school teachers and parents should understand something of the process by which each child arrives at the point of discovering himself and thereby uncovering his or her vocation, so that they may assist him in cooperating with the Divine call.

If we may speak of the Infinite God in human terms, the process of implanting and discovering a vocation may be explained somewhat in the following fashion. Since God is eternal and perfect wisdom, He does everything for a purpose. First, God foresees the need of a work to be performed in a certain place at a fixed time, then He creates a man or a woman to fill the need, to accomplish the task or the mission He foresees from all eternity.

God creates each soul individually and He endows that soul with a personality, a character, a temperament and with peculiar graces, all its own, so that it may be able to do the work for which He creates it. The reason, for instance, why one baby is born a boy and another a girl is the purpose that God has in mind in creating each soul, that is whether it is to perform a man's work or to accomplish a woman's task in the world.

In a sense, therefore, it is an error to say: "No one is indispensable," since each soul is created by Divine plan. Unless each person performs his particular work, it will be left undone, at least as far as he is concerned, until Judgment Day when there will be a universal accounting. In accomplishing the work foreseen by God for a soul, there is peace, happiness and eternal reward. Each person will be only as successful in life, as God wants him to be. Sometimes it may well be part of God's plan that an individual should be an apparent failure in the eyes of the world.

God works downward; the work, the man or the woman with the talents, the character, the personality, the grace and the Divine gifts to do the work. The young man and woman on the other hand must work in the reverse order since they do not enjoy revelation and do not know what is in the mind of God. Therefore, they must study themselves, their talents, their divine gifts to find their places in life. They argue from what God has given them and how He has made them to what they think God meant them to be and to do. Faith tells them that they cannot drift through life because the Good God created them for a purpose. Each one therefore, consciously or unconsciously works out his vocation by discovering opportunities for employing the graces, the talents, the gifts he has received from the bountiful hand of God.

It is evident that lay youth leaders, teachers and parents can be helpful in many ways, but they must be careful not to go too far since the grace of office in directing the child's conscience is bestowed on the pastor and the Confessor.

Need of Confessor — Pastor's Duty

Prospective vocations should choose a confessor, visit him regularly, reveal themselves frankly and simply and follow his direction obediently. They should discuss their vocation with their pastors and their parents. They should receive the Sacraments frequently, and pray daily to the Holy Ghost for light and guidance on the important matter of their vocation and to the Blessed Mother for protection. There will be more pitfalls and temptations for them than for other young people, because the devil knows how important it is to his plans, to prevent even one from fulfilling his God given vocation.

When the confessor or the pastor advises the young man or woman that his vocation is to enter a particular seminary, religious order or convent, the prospective vocation should then approach the proper representative to learn the requirements and his own accep-

tability. The requirements for admission to various diocesan seminaries, and orders of priests or Brothers are generally very much alike, they differ only in detail. Requirements of applicants to convents vary in detail only from each other and from institutions for men.

It may be of service to give one example as a pattern. A young man applying for admission to a Maryknoll seminary must present certain documents and submit to the required examinations before his application will be considered. Required documents:

1. a letter of recommendation from his pastor
2. a certificate of Baptism, Confirmation and a Church certificate of his parents' marriage
3. a letter of recommendation from the principal or president of his school
4. a transcript of credits from all schools he has attended
5. a photograph
6. a physical condition questionnaire
7. photostat of discharge papers from the armed forces, if he has been a member
8. an application questionnaire
9. a statement of his idea of the life and work of a foreign missioner
10. a statement telling why he wishes to become a Maryknoll priest.

Examinations:

1. Medical examination, the doctor submits the reports
2. Dental examination, the dentist submits the report
3. Otis test of Mental Ability
4. Cooperative English Test.

A representative of the Order visits the boy's pastor, the principal of the school and the parents to learn his family background. Only then, is the application given careful study and acted upon.

Scholastic Preparation

If a young man wishes to become a priest or a Brother and he is unable to enter a junior seminary or a training house of the Brothers, it is important that he attend a Catholic high school where he will receive a good course in Latin among other branches, and that he receive guidance from the Diocesan authorities or the religious superiors as the case may be, or from his pastor so that he may register for the proper courses in high school. Usually 15 to 17 credits are required to enter the college department of a seminary or a religious institute, yet it happens not infrequently that an applicant has not taken sufficient courses or that he has taken the wrong courses in high school. A young lady thinking of entering a convent would do well likewise to consult the superior of that

community to guide her in selecting the subject that will best prepare her for her life's work.

Fruitfulness of Organized Activities

YOUTH organization directors and leaders, whether they be cleric or lay, men or women, may be able to program some of the activities employed by those who have been successful in the work of stimulating vocations. They may well keep in mind the whole group since those not called apart by God can be expected to marry. Not only will this latter group be interested in an instructive program but in a few years, a short generation, they themselves will have children old enough to think about becoming priests, Brothers or Sisters. The reward of the directors who give them the correct notion of a vocation, will be the vicarious assistance he will give to saints and sinners in a future generation. "He who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins." (James 5,20)

The following are a few of the activities that have been used successfully:

Prayer. Our Lord proposed it; Monsignor McGettigan, Philadelphia, among many, employed it. From 1905 to 1922 his parish had produced practically no vocations. In 1922 he inaugurated an annual vocation triduum. Today the parish record is 72 ordained priests, 50 professed Brothers, 210 professed Sisters. There is no substitute for prayer.

Mass and the Sacraments. Frequent attendance at Mass and frequent reception of Penance and the Holy Eucharist help young people to live close to Jesus, like the Apostles.

Mass Servers. Altar boys' societies are a nursery of vocations. There is real influence in the Tabernacle. More young men should be encouraged to serve Mass. The more altar boys, the more vocations. One lay man in San Francisco devoted his spare time to train altar boys under the direction of his pastor. Several of his charges entered the seminary, and finally he enrolled himself. He is a pastor today.

Vocation Retreats. Most dioceses have these. A director can announce the time and place to his group and encourage attendance.

Vocation Weeks. Information can be supplied by the director who might encourage participation of his group.

Instructions and talks on vocations in general and on the needs of the Church for its spiritual and corporal works of mercy in par-

ticular, are necessary to assist an adolescent to find ways of employing his God given talents. Young folks with vocations do not become confused by a variety of speakers.

Visits to seminaries and motherhouses. Father Straus, mentioned above, brought his club to a different motherhouse each month. His score of professed Sisters to date is over 800. A Philadelphia pastor and a Boston priest escort an automobile full at a time to various seminaries and convents. The former counts 35 priests, 27 Sister and 3 Brothers, and the latter some 40 priests, 12 Brothers, 1 Bishop and numerous Sisters, whom they influenced directly in their youth. Arrangements must be made in advance with the superior of the house.

Pilgrimages to shrines and special churches give an opportunity to explain doctrine, traditions, customs, liturgy and church history from a fresh point of view. The youngsters are eager to bring home stories of their excursion, and listen more attentively than in a church with which they are familiar. Visits to the California missions, to Auriesville and to lesser shrines have awakened many a vocation.

Libraries. A good lending library of Catholic books is a popular stimulant. St. Ignatius made up his mind to serve God while reading the lives of the Saints. In preparation for the foundation of Maryknoll, Bishop Walsh decided it was necessary to translate the Life of Blessed Theophane Venard and to publish The Field Afar. His judgment proved correct. These two publications have been the major sources of Maryknoll vocations.

Vocation Literature. The distribution of pamphlets and posters on vocations helps. If another Maryknoll experience will be excused, here is an illustration. During the war the N.C.W.C. asked for a large quantity of vocation literature for distribution through chaplains of the Armed Forces. Today 125 former members of the Armed Forces are studying in Maryknoll seminaries and 40 more are Maryknoll Brothers.

Vocation Movies and filmstrips. There are many good films available. The Serra Club of St. Louis, Mo., financed a splendid film on vocations for the Archdiocese. Several religious orders have prepared films about their work.

Latin Classes for young boys as well as for belated vocation prospects have made it possible for many to become priests, who otherwise could not have acquired the necessary education. Such classes have been conducted in their spare time by priests, Brothers, Sisters and laymen.

Practice of Virtue. A religious sense is developed in some by the assignment of a virtue a month which each endeavors to cultivate. At a monthly meeting a priest preaches a short sermon on the virtue, then a boy or a girl reads a paper he prepared on the subject. This is followed by an open discussion on the virtue by all present.

Interesting others. Some have suggested to boys and girls that they interest playmates, classmates and friends in the Catholic religion. The child brings his non-Catholic friend to Mass or to Benediction; introduces him to a priest, Brother or Sister; brings him into the church when no service is going on and explains the Sanctuary, the Stations, the Confessional, opening its several doors to show the section the priest occupies. This has resulted in conversions. In some instances the Catholic child entered religious life and was followed by the convert.

A Vocation Forum has been used successfully in some schools and select groups. It might be helpful if such a program could be extended to all youth groups.

A follow-up is usually necessary to awaken and then to reawaken a vocation until the youth finally searches out his place in life. Had not St. Ignatius gone after St. Francis Xavier repeatedly with the question: "What does it profit a man to gain the whole world and suffer the loss of his soul?" the peoples of India and Japan would never have received their great apostle.

A final caution to those who are not priests, is that their efforts to stimulate vocations should be directed by the local pastor or priest chaplain if their unit is not parochial. Directors should send each boy and girl who gives evidence of interest in a vocation to their confessors. Directors would do well to announce publicly at regular intervals, "if you are thinking of becoming a priest, a Brother or a Sister, tell your confessor about it."

MY VOCATION. — That my whole being, no matter how tiny, may be an embodiment of God's eternal, infinite love for souls.

The World and the Priesthood

Emmanuel Cardinal Suhard

CAN it be that the whole world and the Church are dependent upon the priest?

At first glance that seems preposterous! In the face of the gigantic work ahead what can that man do who has neither arms nor money? He is a living recluse from normal community life, he dwells outside the ordinary field of thought and action. How laughable, or else, what an imposture! What weight has he with the proponents of atheism or even with the sincere protagonists of a future humanism? He is a disconcerting relic of a former age, a burdensome parasite in a society in which everyone works and builds; a second-rate citizen who should either be classed with the unfit or persecuted for his alleged plot to dominate the laboring classes for his own ends.

Attacked by his enemies, what is the priest to the Christians? He is loved and followed by a great number, but the respect in which many others hold him is often based unconsciously on ulterior motives. These latter consider him useful in supporting the established order, a symbol of stability in a society undergoing revolution. Many others have a great worldly respect for the clergyman. As they are themselves absorbed in modern life, they look upon him as an instrument for the control of public opinion, and occasionally they blame him severely for being inefficient about it or for his outmoded faith. As it was for the Word coming into this world, so

the priest is often ignored or misunderstood by his own: **Et sui eum non receperunt.**

This symphony of criticism from various directions overwhelmingly points up the ridiculous disproportion between the end and the means by which it is to be obtained. Is it not sheer folly to entrust to such fragile hands the fate of the present and of the future? It is indeed so if the priest is no more than he appears to be. Those who challenge him, whether atheists or superficial believers, sin by a common ignorance. They behold the man, they gauge him as economists would; his hidden work, his invisible efficacy escape their perception. Of the priesthood they retain knowledge only of its derivatory functions or accidental characteristics; they fail to see its whole nature, to understand the mystery in which it is shrouded. It follows as a logical consequence of our prevalent atheism that our age has secularized, naturalized, and humanized the priest. If we are to find the true meaning of God again, we must rediscover the meaning of the priesthood; there will be no return to God without a return to the priest.

PERSONAL PARTNERSHIP

Our Lord's plan for each priest is personal partnership: "We: Jesus and I." This is how He would have each priest live and act—in the first person plural. Our Lord wants to share every moment of our life, especially every moment of our ministry. He wants us to live and work in complete dependence upon Himself and His love, never forgetting, never doubting it. He wants us to think of Him always in the second person singular—not the third, as many priests do. He wants us to be His friend; but He wants even more than that. He wants us to find in Him, and to give to Him, all the love that human hearts can give each other.

—Rev. M. Eugene Boylan, O.C.R.
"The Spiritual Life of the Priest"

The Opportunity For the American Priest

Rev. James Keller, M.M.

CHRIST did not ask the impossible when He commanded: "Go ye into the whole world and preach the gospel to every creature" (Mark 16:15). It would be lack of faith in Him, even heresy, to believe that. Since the task can be done, it should be done.

Christ said definitely and precisely that we have a serious obligation to offer His blessings "to all men." If some reject them, that is their responsibility. But they have the God-given right of at least knowing what the teachings of their Savior are. The salvation of the world, of mankind itself, is dependent upon Christians cooperating with that sacred injunction: "I have appointed thee to be a light for the Gentiles, that thou mayst bring salvation to the ends of the earth" (Acts 13:47).

No one can produce any magic formula to Christianize the world. The good Lord didn't intend it that way. All He asked us to do was to work out ways and means of bringing His teachings and blessings to every part of the globe and "to every creature." He has given us Divine Truth. We don't have to manufacture our message as those in error do. Our only

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Father Keller is the famed founder-director of *The Christophers*, one of the most effective Christianizing movements of our century based on individual zeal, initiative, and responsibility for the vast problems confronting society today.

business is to distribute it. He left that one big job in our hands and guaranteed an abundance of grace to aid us. As other Christs, we can say with Him: "What I was born for, what I came into the world for, is to bear witness of the truth" (John 18:37).

The extent of our success is a matter of record. Much has been accomplished but far more remains to be done. After nearly twenty centuries, two thirds of the people of the earth have never been taught that Christ was born, lived, and died for them.

HOW can peoples hear of Him more quickly so that a true Christian world may be translated into a reality? No doubt most would answer: "By increasing the number of missioners." But that is easier said than done. And unless preparatory steps are first taken to form the essential groundwork or foundation of such missionary enterprise, the whole project will continue to be limp and remain for the most part in the stage of wishful thinking.

If Christians will participate in sufficiently large numbers to win the world for Christ, they must do more than give material assistance—they must personally and individually participate in that apostolate themselves by helping to bring Christ to all non-Christians within their range. And they must regard their own missionary effort as an integral part of the great world program of reaching all men with the message of Christ. Such a personal missionary sense is almost non-existent among the majority of American Catholics today. Until it will be developed and nurtured, there can be little hope of much active participation in the worldwide missionary objectives of the Church.

On the other hand, if that apostolic fire is kindled in the hearts of large numbers on the home front and applied to the countless needs in their very midst as part and parcel of the world apostolate, this will serve as the best possible foundation for greater interest in fields afar. If this interest is created and if Catholics on the home front, in goodly numbers, take part in "renewing the face of the earth," then thousands from among them will inevitably volunteer as missioners for world service. Failure to develop this apostolic zeal at home necessarily means failure to "go to all nations" on anything but the same small scale of our present attempt.

It seems then that the safest and surest means of stepping up interest in winning the world for Christ is to do everything possible to stir up apostolic zeal among Catholics for the souls who live in virtual paganism in this country. But success in this, both at home and over the world, depends largely on the one person whom God

has ordained as Leader of the people—the priest, the "other Christ."

He is to be found ministering to souls in our parishes, teaching in our seminaries, colleges and high schools, and engaged in the official work of our dioceses. Without ever leaving the particular environment to which he is assigned, he can do much to step up the spread of Christianity over the world.

For the priest is the key. The people must get a world vision from him.

We live in one world. We have one faith to spread, both around us and in fields afar. This is the one great need now. Home missions and foreign missions cannot be pigeonholed separately; they are intimately bound together. It is the same work in both cases—that of winning souls for Christ. They must go hand in hand. If one is weak, the other is weak. If one is allowed to suffer, the other is bound to suffer. The answer to getting workers for both fields is the American priest. For it is he and he alone who can effectively arouse those around him to a worldwide outlook so that they, in turn, will work to spread their faith, either at home or abroad.

The intimate tie between the apostolate to the world and that in our own land becomes daily more apparent. It was the conviction of the two founders of Maryknoll, Father Wash and Father Price. They realized that if Americans showed little interest in spreading their faith in this country, they showed small interest in world missions. Yet, if they once took an active interest in world missions, if they once had an outlook on the whole, they became infinitely more interested in their own particular country, diocese, and parish. It is a matter of seeing the forest as well as the trees.

For the next twenty or thirty years, perhaps longer, the United States will hold the leadership of the world. The direction in which it will lead the world can be determined far more than he thinks, by the American priest. Our Lord warned us not to hide our light "under a bushel." On the contrary, He said: "So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven" (Matthew 5:16).

Once he is convinced that he should not only be of service in the immediate surroundings in which he finds himself, but also play a decisive role in forming the thought of the world in the way of Christ, the influence of the priest will be felt in global circles. The challenge of leadership narrows down to him. Due to the war, in most nations where the priesthood has been strong there is not only a grave shortage in clerical ranks

because of the killing of approximately 20,000 priests; there are also critical conditions of starvation, homelessness, disease, social and religious upheaval.

The answer is in the hands of priests. It is a terrible challenge. But we must face the facts. There is no other way than the way of Christ. "I am the way, and the truth, and the life" (John 14:6). The decision rests with the followers of Christ whether or not "all men" are to have the opportunity to partake of His blessings, whether or not Christ or a terrifying paganism is to reign in the world. If we strike a spark, that spark, in the Providence of God, may burst into a flame.

It is difficult, immersed as we are in daily routine, to think in world terms. Yet world vision is the very thing needed. As one distinguished American bishop recently stated: "It is so easy for us as priests to forget that we are ordained for the world and that our particular assigment in a diocese or religious society of any kind is only incidental and jurisdictional."

THE DIVINE OFFICE

Perfect sanctity also demands a continual communication with God; and because this intimate contact which the priestly soul should enjoy with God, ought never to interrupted in the succession of days and hours, the Church obliges the priest to recite the Divine Office. In this manner, she has been faithfully obedient to the injunction of the Lord, "that they must always pray and not lose heart."

— Pius XII

seminary Memoirs

INTER NOS

THIS will be the third issue I shall have used this space to talk about the particular examen, that spiritual spotter which daily scans the horizon of character for the flac of imperfection. The third and the last. Next time, I promise the indulgent reader, we'll talk about something else.

But before we bow Lady Examen off into the wings, let's say again, by way of recapitulation, that: if we look upon her as a mere arithmetical exercise, a routine census of sins, a trite tabulation of transgressions—she's bound to be a holy terror. If in our examens we never go beyond the per se nota, if we treat imagination as though it were **vitandus,** they're foredoomed to dreariness.

We have to remember 1) that the examen is not only concerned with mentally putting our sins on parade, but also, and far more importantly, with sorrow for our sins and ways and means of amendment, and 2) it's a good idea to put ourselves to dreaming up new slants and new perspectives (as we've already indicated), and give some of the old faithfuls a well-deserved vacation, and 3) when tempted to over-do on the introspection, we would do well to remember with St. Philip Neri that the harder we sweep, the more dust we raise.

Well, we've already suggested some means of livening up such frequent examen themes as humility and charity. This time, let's think about the Great Indispensable—Zeal. And let's take for a text the dictum of St. Augustine that, "He who has no zeal has no love".

QUESTIONNAIRES seem to be pretty frequent these days; indeed, I imagine some of us are coming to think of them as well nigh ubiquitous. Now, far be it from me to add to their number, but would it be too much to ask the kind reader to appropriate a few seconds from his time budget to answer the subjoined? Let me give fair-warning, though, and be candid with you. They are embarrassing questions, many of them, and if honestly

faced up to, disconcerting. They want to know all about your zeal, and what is worse, all about your lack of it. But they are important questions and they demand an answer, not a shrug of the shoulders. (And they ought to suggest a number of approaches for your examen on zeal.)

Ask yourself, my friend:

In assessing my zeal, do I compare myself with the town sloth or with the Saints?

Am I tempted to say, even implicitly, "Lord, I've done enough for you today"?

Do I ever excuse my want of zeal as "prudence"? Or cower behind "discretion"?

Can I, who have supposedly given my life to extend His reign over all hearts, honestly bear to see it so little acknowledged by those about me?

Seeing His adorers about me, do I forget His many more **ignorers?**

Do I sincerely feel free to say that "gladly will I spend myself and be spent for souls"?

Can it be that I have rolled up my talents in a napkin, imagining their exercise to be inimical to "humility"?

Or do I think it vanity to have high and mighty aims of soul-conquest, never paraphrasing St. Theresa: "God and I can do whatever God Himself can do"?

Is my zeal like a neon sign, flickering on and off; does it have its bursts of energy and then subside into spiritual sluggishness?

Do I honestly try to assimilate the tremendous truths of the Faith, or am I content to mumble catchwords and prate platitudes when asked about them?

Do I realize that one of the best ways of forgetting self is to **remember** others, praying and sacrificing for them?

Does my zeal embrace all or only some?

Do I allow myself to be envious of others' work in the Vineyard, especially if my own harvest is meagre?

Do I labor to make myself as attractive and approachable as possible, so that souls may be drawn through my personableness to Christ?

Do I study the lives of the great zealots, the Saints, and constantly learn from them?

Is there ever a slack season in my apostolic year, "dog days" for zeal?

Do I scruple, sometimes, to do an apostolic work for fear it will "show up" some of my brothers in the ministry?

How does the amount of time I waste on diversions like reading the newspapers, compare with that I devote to actual works of zeal?

Do I ever entertain the foolish thought that, with reference to the lethargy about me, it's best to "let sleeping dogs lie"?

Do I ever stir myself to supplicate God for the hundreds of

sinners who die every hour, an urgent apostolate?

Does my zeal center about Our Lord in the Blessed Sacrament, always to start from there, and thence return for replenishment?

Is my zeal more sustained, fervent and intense than it was last year at this time?

Can I really love God and not seek to make everyone else love Him, too?

IT has always captured my fancy that on the first Pentecost, at the Church's debut, the Apostles had hurled in their teeth the coarse jibe, "These men have had their fill of new wine". For jibe as it was, it was at the same time an unwittingly realistic characterization, though in a sense other than that in which it was intended. Uttered as a taunt, it was actually a truth; raillery it was, but reality also.

For the great fact is that the Gospel **is** new wine, and that those who have drunk of it are **supposed** to reel under its impact. The truth of Christ is **aimed** at intoxicating people; it is **meant** to rush to men's heads.

It is quite possible, though, to water down that new wine to the point where it is but vaguely stimulating. The Gospel can be cushioned, the dread hard sayings softened, written off, perhaps, "as the work of a rigorist translator". It is possible to dilute the overpowering new wine with pietistic drool. Or like a bottle long on the shelf, it can be admired without ever being savored.

Is it not the tragedy of our lives, yours and mine, that people do not say of us, "These men have had their fill of new wine"?

Truth to tell, we have not had our fill. So urbane and properly prudent are we, that we can do no more than politely sip.

The saints knew no such conservatism. They rush in precipitately, madly, heedless of caution, and quaff down in great eager gulps the new wine of Him Who makes all things new. And then they spend the remainder of their lives in staggering across the face of time unutterably impassioned with the Love above and beyond all loves, entirely lost in it. The new wine loosens their tongues, and they can speak now of One alone; it quickens their minds, exhilarating them with the expectancy of their vision of Him, so that naught else can find place in their hopes.

And we, so small of soul, so spiritually drab and colorless and insipid, so prudently lazing on the perimeter of sanctity, what of us?

Our examens on zeal will perhaps tell us why. Meantime, let us pray, with renewed understanding, "Sanguis Christi, INEBRIA me!"

—Francis E. Nugent

VATICAN COMMENTS

From OSSERVATORE ROMANO, Vatican City Daily

Thomistic studies and research in the United States attest to a great and salutary affirmation of Christian thought throughout the world... Within the past five years Japanese Catholics have increased by 57%. Catechumens now number 28,356... The following subjects were included in a course especially conducted for Mistresses of Novices in Rome: Notions on Psychology and Pedagogy; Practical Notions on Medicine... The Catholic Committee for Overseas Students in London sees to it that foreign students are brought into contact with the pastors of the place where they live. The Committee also interests itself in locating them with Catholic families, introducing them to parochial life, as well as making the acquaintance of Catholic groups at the universities... To write about mysticism does not mean that the writer is a mystic. As a matter of fact, in reading one often finds out that he is not... A Catholic center has been opened in San Jose', Costa Rica, which offers information on Catholic colleges in the U. S. to all native students who desire to study there... The construction of a spacious building in the heart of Tokyo is being completed to offer accommodations to those Sisters of the various religious orders who attend college and university in the city... An advanced course in religion was conducted for all Vatican functionaries and employees... The **Angelicum** ran a series of lectures on the study and development of Catholic social thought for the formation of priests and laity in the scientific work related to the social field... The United States has given evidence of a character eminently practical and realistic in its missionary endeavors. The ubiquitous Bishop Fulton J. Sheen has organized his centers of publicity in such a way as to have no cause for envy of the most effective mediums of advertising employed by big commercial enterprises: posters, signs, publications that impose themselves on the attention of the people, because they reflect their mentality. The same may be said for the offices of N.C.W.C. and those of the Maryknoll Fathers. This country really tests the ground and comes up with the most effective means to cover it.

T.J.V.

BOOK-REVIEW Selections

A CATECHISM FOR ADULTS, by Rev. William J. Cogan. The Farrell Co., P. O. Box 42, Oak Lawn, Illinois. $0.75

Like so many other priests who instruct prospective converts, the author was dissatisfied with the catechism on the market. The chief defects of the catechisms he had been using were these: first, most of them had been written for children; second, many, if not all, used words and expressions that were unfamiliar to the American non-Catholic adult; third, the nature and obligations of marriage were not clearly or adequately explained. So, the author decided to write a catechism which would fill the needs.

Although the Catechism bears the name of Father Cogan, it is the result of the combined efforts of many priests who have been conducting inquiry classes for ten and fifteen years. Some of them instruct as many as seven hundred non-Catholics a year. The present work is based on their series of instructions. It was first used by several priests in the Archdiocese of Chicago in mimeographed form for more than a year, and in September of 1951 appeared in printed form. The first 10,000 copies were sold in less than three months.

In writing this catechism Father Cogan had in mind the average adult non-Catholic. He is not the church-going, Bible-reading Protestant of a generation or so ago, with the hostile attitude of the Known Nothings toward Purgatory, Indulgences and political-minded priests. He is a thorough-going pagan who has never had a systematic course in religion.

The order of lessons follows pretty much that of the Baltimore Catechism, with a few necessary changes.

Like doctors, we priests have a technical jargon which is not understood by the ordinary non-Catholic. This jargon is made up of anglicized words, theological terms and, frequently, cliches from our sermons. This adult catechism is an attempt to present the teachings of the Church to non-Catholics in words that he understands and uses in everyday conversation, and to use them in the same sense in which he uses them. In giving a half-hour oral examination to literally thousands of non-Catholics, the author learned pretty well how to speak their language. In preparing the catechism, wire recordings of a large

number of these examinations were made, and as a result, many of the answers in the catechism are the actual words of the converts themselves.

Father Cogan has tried to provide a scriptural quotation for nearly every answer in the catechism, because its authority is unquestioned by non-Catholic listeners. He has employed the positive approach: not merely to defend the Catholic position, but to obtain conversions.

THE LIFE OF JAMES CARDINAL GIBBONS, by Rev. John Tracy Ellis. Bruce. 2 vols. 1442 pp. $17.50.

Arthur M. Schlesinger, Harvard Professor of History, did not exaggerate when he said that this life would be a "landmark in American biography."

Cardinal Gibbons was a man about whom nearly everybody says complimentary things. He was beloved by all—Protestants, nonbelievers and Catholics. In this he resembled the universally beloved St. Francis of Assisi. It was said of him that "he reigned in Baltimore like a king, but he met every man like a comrade." We are not surprised to read in the Baltimore **Sun:** "There are other Catholics in this continent but there is only one Gibbons; the Church has given many distinguished prelates and priests to its work in this country but none who has inspired the same general confidence. We doubt if there is anyone who exercises such influence amongst all classes; believers and non-believers, Catholics and Protestants, Jews and Gentiles."

One of the great chapters in this book has to deal with the Knights of Labor. The story is told of how they were condemned and banned by the bishops in the Province of Quebec. Indeed a few of our own American bishops were inclined to follow the leadership of their Canadian brethren. The opposition to the Knights was due largely to the secrecy of the organization at a time when secret organizations were under a cloud. Gibbons felt that there was no justification for this condemnation. In fact, it might mean the loss of the working classes to the Church in the United States. Pius XI said that the Church lost the working class in France after the French Revolution and the present situation in that country stems largely from this fact. The gentle Cardinal could be very determined when circumstances required it. He took the trouble of going to Rome in order to avert this catastrophe of a condemnation. In a forthright manner he warned the Roman official involved that if he used his influence to have the Knights condemned, the grave responsibility would be on his soul. It is due entirely to Gibbons that the Knights escaped condemnation.

Another splendidly written chapter has to deal with the timely and controversial subject of Church and State. It took a great deal of courage for the Cardinal,

under the very shadow of St. Peter's, to proclaim that we had in the United States an ideal situation in the relationship between Church and State. He concluded this observation as the result of seeing the unfortunate conditions in France, Spain and Italy. Contemporary churchmen could well profit from the reading of this chapter.

Readers will find this a well written biography that deals with a fascinating subject. Doctor Ellis has combined two qualities which are rarely found in historians, yet are necessary if their books are to command attention: style and scholarship. Abbe Lugan, in his book **The Church and the United States,** describes Cardinal Gibbons as the ideal American prelate. Anyone who reads this book will find out why.

THE WHITE HARVEST (New Edition), Edited by Rev. John A. O'Brien. Newman Press, Westminster, Md. $3.50, cloth; $2.00, paper.

In response to the requests of thousands of pastors, seminarians and lay convert makers The Newman Press, Westminster, Maryland, has just published a new edition of **The White Harvest,** a symposium by noted experts on methods of convert making. Edited by the Rev. Dr. John A. O'Brien, a leader in the convert apostolate in America, **The White Harvest** presents the methods which have proven most effective in the winning of converts. Among the contributors are such noted convert makers as Father Martin J. Scott, S.J., Bertrand L. Conway, C.S.P., Monsignor Hugh L. McMenamin, Monsignor E.C. Dowd, Bishop John F. Noll and Mr. David Goldstein.

Father Joseph F. Eckert, S.V.D., details the methods which have been instrumental in his receiving more than a thousand Negroes into the Church. Father Edward J. Mannix, S.T.L., presents an analysis of the different types of converts.

Mr. David Goldstein, the noted convert from Judaism, outlines methods of street preaching for laymen. The editor, Father O'Brien, explains the various techniques of recruiting and instructing prospects and shows how laymen can greatly increase the number of converts in every parish by bringing prospects to inquiry classes.

Published some years ago, **The White Harvest** is generally credited with organizing and systematizing the convert movement in America. Seminarians who used it as a text were able to average from 25 to 50 converts within a year after ordination.

The volume has elicited the special commendation of Pope Pius XI and of the present Pontiff who commends its use to priests, seminarians and lay people in sharing the precious treasure of their Christian Faith with the millions of churchless people.

The **White Harvest** appears in cloth and attractive laminated paper covers.

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By T. C. Siekmann

Happiness in the Priesthood

A missionary preaching a day of recollection for priests pointed out that happiness in the priesthood is a by-product of work well done. He went on to explain that a priest who considers only self, who is constantly trying to avoid difficult and unpleasant things, and who is always seeking to find his own ease and convenience will actually not be happy. But the priest who throws himself generously into his work, aiming only to be of service in saving souls will find, without directly looking for it, a peace of mind and a happiness that is, in fact, a great compensation. This idea was put to practical use by a religious superior who considered it very important to keep priests always busy with assignments in the work of saving souls. As he held, if they are busy they are happy, and if they are happy they keep out of trouble. Our own experience will no doubt bear this out, that happiness in the priesthood is a by-product of work well done.

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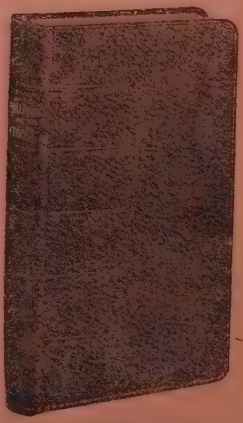

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